A moſt rare and wonderfull Tragedy of all other *in our age moſt admira-*

ble, of the life and death of a miſerable ſurer of *Fraunce*, which hanged himſelfe in *Hell ſtreete*, betweene the Cittie of *Niuers* in *Fraunce*, and S. *Peter le Monſtier*, on theyr Chriſtmas-eue laſt paſt.

A woorthy warning for all couetous Vſurers and miſerable Miſers, how to eſchewe the vile vice of Auarice.

Printed at Paris, *for* Mathew Breuille, *keeping ſhoppe in the ſtreete called* Galland. 1583. with lycenſe.

At London,
Printed for Thomas Hacket,
and are to be ſolde at his ſhop in Lumberd ſtreete, vnder the Popes heade. 1584.

[illegible] Zuber Ostmens Robertus Rudd

[1636]

To the Chri-
ſtian Reader.

HEere haſte thou (Gentle Reader) a Tragedie for the rareneſſe thereof no leſſe pleaſaunte, thē for the terror thereof Tragicall, which may be rightly named, *A Mirror for Miſers*, or *A glaſſe for greedy Gatherers*, in which if thou reade with iudgment, thou ſhalt perceiue, howe horrible

horrible a vice Auarice is, and howe deteſtable be the in the ſight of God and man, then the which, there can no greater miſery happen to man: for *Hyparchus* wrytt his precepts of Aſtronomie in Pyllars, to helpe hys memorie, and I woulde the couetous woulde write this in theyr heartes for remembraunce.

This and ſuch like examples, are Clockes to awake vs, and Cockes to warne vs, the brighteſt ſworde wyll ruſt if it be not vſed, and the beſt witt corrupt, if it be not exerciſed, the fayreſt garment, if it bee not occupyed, will be eaten with the Mothe, and the godlieſt minde bee infected, if it be not quickned with examples. The ſpurre ſerues to kicke the dull Horſe, and a ſharpe example to pricke the vnhoneſt minde: yet I knowe that as men play with Cardes, ſo they deale with Bookes, with which, when they

Reader.

they haue delighted theyr mindes, then they warme theyr handes, or els are throwne at theyr heeles: so the straungest report, may serue a while to delight vs, but neuer to amend vs, to waken our wits, but not to touch our harts. Yet gentle Reader, hoping thou wilt make thy profit thereby, as well as thy pleasure, I haue deliuered thee the reporte thereof as it was in French, and furnisht it foorth as may fitte thy delight, wishing thee to take in woorth, what I haue writ with good will, and so committing thee to God, I ende. Farewell.

Ano Ano: Domi: 1636 ejr liber

The lyfe and death of *a myſerable Vſurer of Fraunce.*

ALl men know that, that diſeaſe, which by continuaunce hath crept into the vaines, pierced the bowels, and ranſacked the inward partes, is not onely harde to be cured, but moſt intollerable to be ſuffered: and if there be any ſickneſſe ſo ſore, or greefe ſo great, any diſeaſe ſo daungerous, or mallady ſo miſcheeuous, that can poyſon the vaines, feeble the ſinnowes, weaken the members, penetrate the heart, and wound the ſoule: it is that core of couetouſneſſe, and that canckar, ſurnamed Auarice, that dropſie of greedy deſire, and that old vlcer of biting Vſury, which as it is the roote of all other vices, at the beginning, ſo is it (if it be not tymely preuented) the wracke and ruine of the whole man, and in the ende, the very fruite of a deuilliſhe minde: Fitly therefore dyd Timon of *Athens*, (for his vnmeaſurable hatred of mankind, named Miſanthropos) ſaye, that Auarice and Ambition, were the elements of miſchiefe: for as of thoſe firſt and ſecond

beginninges, naturally all thinges are ingendred so of Auarice and Ambition, all vices generally are increased, begin with pride, if couetousnesse catch not, and Vsurie racke not, pride cannot be pricked, delycately trimmed, nor gallantly maintained: then looke on prides daughter, that minionly whoredome, a meete brat for such a mischeeuous mother: if money be not the matter to maintaine the fyre, and gaine the oyle to continue the flame, lechers might be better lyuers, and harlots yeelde more hope of theyr amendment. What should I speake of the betraying of Countries, of the breach of amities, of mallice, and murthers, of slaunders, and slaughters, of corruption of Lawes, of wresting of iudgementes, the enuie of the ritch, and the contempt of the poore, all these and a thousand more, proceed from the roote, euen couetousnesse.

And to the end, that this may more plainly vnto all men appeare, I wyll set downe a straunge and most wonderful storie of all that happened in our age, rare, and ruthful, yet pleasant and profitable, in which it shal euidently be seene, how most of these vices, did concurre and meete together in one miserable man, nay, in a detestable and monstrous

ſtrous beaſt, his ingratitude, cauſed by couetouſneſſe, his lacke of brotherly charitie, cauſed by wretched couetouſneſſe, his lothſome and beaſtly life, cauſed by myſerable couetouſneſſe, his diſpaire of God, cauſed by vyle couetouſneſſe: and laſtlie, his horrible end, cauſed by abhominable couetouſneſſe.

But firſt, leaſt the ſequell of his actions, might carie a face of diſcredite, I will draw togeather a draught of the lyke diſorders, that haue beene in others, the rypping vp of whoſe proceedings, ſhalbe no leſſe pleaſant to rehearſe, then the rarenes of this wretch to record, wherein as in a glaſſe maye be perceyued, how all eſtates, haue bern with couetous Auarice infected.

I reade of Didius Iulianus the Emperor, that when any man ſent him a Pigge, or a Hare, he would deuide it ſo, that it ſhould ſerue him three dayes for his ſuppers, and yet in the meane ſpace ſo myſerable, that his dinners ſhould be but a few Lecks, and a ſmall quantity of other hearbs.

Ochus King of the Perſians, was of ſuch a couetous minde, that he would neuer enter into the Cittie, leaſt that the women ſhould haue receiued of him ſome liberality.

for the Persians had a lawe, that as soone as the King was entred, as many women as came to him, should receyue euery one a peece of money.

Condalus, one of the housholde of Mausolus, king of *Caria*, was so auarous and greedy of money, that if he found any Trees by the way as he went bearing fruite, he would gather therof, and carry them to the market to sell: and if any man had brought him a Sheepe, or a Calfe, he would commaund the giuer to beare it home againe, and nourishe it vp, afterwardes when he saw his time, he would demaund it againe, and not onely that, but if any increase had in the meane tyme come thereof, he would make clayme of it to be his owne: a graceless tricke of a greedy cormorannt.

Sergius Galba, oppressed the Cities of *Spaine* and *Fraunce*, with excessiue tributes, melted the golden crowne of Iupiter, which weighed fiftæne pound weight: and if he had come to any costly banquet, he would haue wept, as one that was sory for so great coast: a nædy heart, and a grædy eye.

When as Alcmæon, the sonne of Megaclis, had oftentymes verie courteously entertained the Ambassadors of Crœsus king

of

of *Lidia*, as they went to the Oracle at *Delphos*: King Cræſus to requite his humanity, and to recompence ſuch a benefit, graunted him as much golde as he could beare away. Then Alcmæon, becauſe he would beare away the bigger burden, and ſtore himſelfe for euer with golde inough, puttes on a long ſide gowne, and large wide buſkins, and ſo entering into the Treaſurie of Cræſus, he filles euery emptie place about him with golde, he crammes his mouth alſo with treaſure, and tyes certayne peeces of golde to his heayre, ſo that being ouerburdened with the waight thereof, he was forced to fall downe vnder the ſame: which Cræſus beholding, burſteth into a laughter, and ſends him away with all that treaſure, a lyberall minde of a King, but a couetous heart of a miſerable caytife.

Plautus telleth of one Euclio, a couetous wretch, who, when he had a pot full of money in his houſe, hidden in the earth, durſt not goe out of his doores, for feare it ſhould be ſtolne, before he could returne, and moreouer, he was of ſuch a wretched minde, that as many as came to his houſe, for whatſoeuer cauſe it were, yet he ſuſpected them of theft, and that they purpoſed to ſpoyle him

of his God, I would say of his gods: a myserable mind, and a slauish life.

Brennus, sometime a Captaine, besieging Ephesus, had the Cittie betraied into his handes, by a woman of a deuillish couetous minde, which as soone as Brennus was entred, he loadeth the woman with so much Golde, as he purposed thereby it should be her last burden, abhorring and detesting this her womanishe auarice, a iust reward for so vniust a desyre.

Septimalus the seruant of Caius Gracchus, hearing that the Consull had proclaymed, that whosoeuer could bring Gracchus head, should haue the weight thereof in Gold, he cutte off his Maisters head, and beareth it vpon a speare thorowe the Cittie, but that which was more, he was so besotted with couetous desyre, that lyke a vile varlette, he melted leade into the skull thereof, to make the weight thereof the greater, and his reward the more: a Trayterous tricke of a trustlesse couetous villaine.

Eriphyle, through a grædie desyre of a golden chaine, which Adrastus King of the *Argiues* did weare, betrayed her Husband *Amphiarus*, who had hidde himselfe in a secrete place, because he would not goe to

Thebes

Thebes to warre, for as much as he had receiued a Prophesie, that if he went thether, he should there perishe.

Thus we se that Kinges, Captaines, meane men, wiues, and seruauntes, haue through the drie dropsie of Auarice, spotted they^r names with infamie, and left of they^r lyues a shameful memorie: but thinke you that couetousnesse hath alone touched these, and so gone no further, yes, Popes, & Cardinalles, both haue, and do yet grædily gather, & most vngratiously horde, of whome, euen one example, and so to our Historie.

Martinus a Bishop of *Rome*, was wont priuilie to put out the ware Tapers that burned in the Temple, to make them serue for his owne lyghts at home, a great signe in a Pope of deuotion: and moreouer, the same man, because he would saue his Oyle, which he was wont to spend in eating of fishe, made his steward to deliuer his household seruaunts they^r fishe rawe, and so this good Bishop being an honest sparing man, left behinde him a notable example of his abstinence, and temperance, that he would haue others vse, but it was I warrant you, when his owne belly was full, and seldome or neuer found in himselfe.

Angeloctus a Priest, and afterward a Cardinall, was accustomed wheresoeuer he did hoast, priuily to steale from euery horse, barlie out of the manger, for that he would be at no coast with his owne, vntyll on a tyme it chaunced the hoast of the Inne, to to finde him without light in the stable, and thinking him to be a thœfe that had come to steale some horse, he wel and thriftilie bumbasted him, tyll with shame inough the Cardinall descried himselfe and his intent, and so the poore wretch, playing the hoast his lyar, I would say the Oastler, before his tyme, was taught after that for walking so late.

But to returne to ẏ matter we haue in hand, you shall vnderstãd, that there is in *Fraunce*, a certaine villadge named Beedaliar, nœre vnto the Riuer of Dalier, which entreth into ẏ Riuer of Loyze: there dwelt this myserable myser, of whome I intreate, who by report was the sonne of an Italian, his name was Lanton, and his onely trade was cursed Vsurie, wherein he was so excessiue, that he let for six Souse vppon the French pound, which is nine pence for two shilling sterling, which he let from

thyrtéene

thyrteene monethes to thyrteene monethes, to make his mony double at the yeres end. But marke, for heere commeth in the cauſe of this Tragedy, and the onely thing that draue the conceyts of his minde into a carefull conflict, and himſelfe at laſt to vtter confuſion.

There was dwelling by this Lanton, a poore man, who was bound to this myſer for thyrtie French crownes, ſome of the which debt was for money, but the greateſt part for Intereſt: this poore man fell in decaye, not being able to paye that he ought, which Lanton our Vſurer perceyuing, (as one that thought he would be fyrſt ſerued) clappes vp this poore man in priſonne, the ſmall quantitie of goods he had, were during his impriſonment, ceaſed vppon by others, vnto whome the poore man was indebted: which Lanton hearing of, as one that was not accuſtomed to meete with ſuch loſſes, raunged vp and downe, lyke one that with the loſſe of his money, had loſt his wittes alſo, and not knowing where to beſtow himſelfe, nor how to quiet his diſcontented minde, gotte him into the fieldes, thinking there by himſelfe to bewayle his vnlucky chaunce, belyke, by ma-

king

king his complaint to the senceleſſe trées, or chewing his yll happe to the vnreaſonable beaſtes, whome though he reſembled not in ſhape, yet was he lyke them in mind: poore wretched Lanton had not thus walked a whyle, but he meetes with one that bringes him as yll, or rather worſe tydinges, to mend his myrth, that an other peſaunt, a debtor of his, that ought him ten frankes, was dead, and died ſo poore, that there was no hope of the recouerie thereof: Lanton, that before was but halfe franticke, was now ſtarke mad, and ſtode in that plight, that who ſo ſhould haue beheld him in this perpleritie, would haue thought him to be turned to a ſtone with Niobe: now Auarice pricketh him, couetouſneſſe galles him, ſorrow afflicts him, & diſpayre aſſayles him, his face wexed pale, his countenaunce fell downe, his eyes ſtode faſt ſtaring in his head, his handes ſhoke, his legges fayled him with feare, and muſing thus a good ſpace, at the laſt, the deuill being his God, fyxres him to ſuch a conceyte for his loſſe Idoll his good, that finding no wayes to make vp this loſſe with gaine, he determined nowe to make his laſt wyll, and ſo to bequeathe himſelfe to the deuill: not vn-

lyke

lyke to ſuch an other Vſurer, that hauing fylled his bagges with the vndoing of many a man, and heaped vp golde, to the terror, and burden of his owne conſcience, when his tyme of death came, that he muſt leaue all, and ſing lothe to depart to that he entyrelie loued: he ſendes for a Notarie, and byddes him write, what, ſayth the Notarie, marrie, ſayth he, *Diuitias meas dimitto mundo, corpus vermibus, animam autem diabolo*, which is: I giue my goods to the worlde, my body to the earth, but my ſoule I bequeath to the deuill.

Such another Vſurer we had in our Citie, that in his ſickneſſe, being afrayde his frendes would robbe him, (lyke that Euclio of whome Plautus ſpeaketh of) made his bedde by his counting houſe dore, and layd the keyes vnder his beddes head: who vntyll his ende, had his eye neuer from the dore, but thought, that whoſoeuer came nere it, went about to burſt it open. O myſerable Auarice, O greedie deſyre of golde. The writers of naturall thinges ſay, that, gold both naturally changeth that wherevnto it is ioyned, and that certayne diſeaſes are naturally in it contayned, & ſecretly incloſed, it changeth: for being vſed in

meates, it altereth the sauour, and so ministred to the melancholique it causeth mirth, it hydeth infyrmities, for some saye, that if it be customably eaten, it causeth the Leprosie: but certainlie, whatsoeuer it doth in outward appearaunce, we see that inwardlie it hath these same effectes, for we see how it chaungeth, when of true Christians, it maketh lewde lyars, and of vertuous men, vicious monsters. And therefore sayth Prudentius: *Aurum si scias aureus esse nequis*, If golde thou seeke, thou canst not vertuous be.

But to the matter, Lanton being in this case, hies him home, and buies him a halter, and albeit he was not accustomed to laye out a penny, for thinges necessary for his life (as shall after appeare,) yet to shorten his lyfe he was no myser. Thus hauing bought him a halter, to hamper such a stinking iade as himselfe, he gotte him into a voide and solitarie place, sequestred from company, and being not commonlie frequented, named, Yell streete, a meete place for a hellishe heunde. This Yell streete, is a long and large high way, verie fowle and filthy at all tymes with mudde. and myre, verie harde to be trauailed in the winter.

by

by reaſon of quagmyres, and dyrt that there remaineth: on eche ſide of this ſtreete, are certayne meddowes, hauing great bankes, deepe ditches, and high Trees, the ways is hiddeous, filthy, and verie vncomfortable. Through this ſtreet, it chaunced on Chriſtmaſſe Eue laſt, came ryding a horſeman, from Nants, towardes Paris, about three of the clocke at after noone, and by reaſon the way was fowle, his pace was verie ſlowe: Trauailing thus, it was his happs to ſpie a farre off, at the ende of the meddowe, a man that had clymed a lyttle Tree, vnto the which as he perceiued, he had tyed a halter, and faſtened to a ſtrong arme of the Tree, which being done, he thruſt his necke into the other ende, hauing a ſlyding knot, and ſo moſt madly, furiouſly, and deſperatly, he threw himſelfe downe, he had not thus continued but a lyttle ſpace, but that this Meſſenger had arriued at the place, and perceyuing that he purpoſed to caſt away himſelf, as one aſtoniſhed at the ſuddaineſſe of the ſight, he drewe his ſworde, and at three or fowre blowes cutte the halter a ſunder, and ſo the miſerable Lanton fell to the ground, with gaſtlie countenaunce, as being halfe dead: In the end comming to himſelfe, and

one.

opening his eyes, he began to breathe, and with frantick lookes, staring heere and there round about him, he sawe this man with his naked sworde, who lighting off his horse, put vp his sworde into his sheath, then lyfting vp this desperate wretch, and recouering of him againe, the first words he spake were these: What fortune haue I wretched man, that might haue béene rid from the troubles of this world, I should haue gained by the dispatch of my life, a rest and quietnesse, most incomparable, where as now by thée I am retayned and kept styl in anguish and sorrow, which now so tormenteth my minde, as I séeme to fele already the paines of the dampned, so that in stéede of helping me, thou hast hurt me, & thinking to yéeld me comfort, thou hast brought me to care: O most myserable that I am, what shal become of me. And saying these words, he cast vp his eyes, stretched out his armes, and wrong his handes, as if the man had done him some great mischaunce. Like to one of Argos of whome Horatius writeth in his second book of Epistles, who being troubled with a melancholique and frantick humor, would run into theyr Theaters, when there was no body there, and would sit him

downe

downe in a ſeate, clapping his handes, as if the Actors had béene in ſight: & being at the laſt purged of this humour, by certayne of his frēndes, that ſought him Phiſicke, being come to himſelfe againe, he cryeth out: *Pol me occidiſtis amici.*

Non ſeruaſtis ait cui ſic extorta voluptas,
Et demptus per vim mentis gratiſſimus error.

Now ſurely freends, in reauing my delight,
My pleaſures ſweet & errors of my mind:
You haue not ſaued, but haue ſlaine me (quite,
To ſpoyle me of that, where in ſuch ioy (I finde.

So Lanton being ſaued from the deſteny of a halter, was no more thankfull then this man being cured of his error. The Paſſenger ſeeing him ſo deſperate, and in ſuch a taking, imagined, that all the vniuerſall callamities that had happened to man, had lyghted on the head of wretched Lanton, and therefore went about with fayre wordes, to knowe the cauſes of his greefe, but this wretch gaue him neuer a word, but feeling & groping about his neck, plucketh off his halter, and perceyuing it

to

to be cutte, was in ſuch a rage, for the loſſe of his three halfepeny halter, that ſuddainly he ſtarteth vp, and violently ruſhing vppon this man, catcheth of his hatte, and rents away his hatte bande of Cipreſſe, ſwearing, and proteſting verie earneſtlie, that except he paide him for his halter, he ſhould not haue his hatte bande, and ſaying ſo, he gripeth the Cipers in the one hande, and with the other he throweth his halter in a great fume againſt the ground.

The poore Paſſenger remayneth at the ſight hereof amazed, knowing not ſcarcelie what to ſaye, conſidering the ingratitude of this wretch, who ought him his lyfe, and yet contended with him for the value of three halpence, and at the laſt, burſt out into theſe wordes. My freend, is this the thankes thou yeeldeſt me, and the requitall thou makeſt me, that haue ſaued thy life, and hyndred thee from that, whereby thou migh'eſt haue caſt awaye, bothe thy body and ſoule, that thou ſhouldeſt repaye me againe with theſe dealings. But this wretched Lanton woulde not heare theſe wordes, but continued his former ſpeeche: Thou ſhalt not haue thy hatte bande, except thou paye me for my halter.

halter, it was new, and cost me three halfepence, out of my purse, therefore, saye what thou wilt, I wyll be payde for my halter.

As this the Passenger could not chose but laugh, to see the rarenesse & straungenesse of a beastlie caytife, and the wonderfull monstrousnesse of his manners, and seeing that hee had no other minde but on his halter, making no account of his reasons, nor yet regarding his threatninges, neyther that any wordes would serue to recouer his hatte bande, he cast him a Souze, and so was fayne to paye him for his halter, for to make an ende of this troublesome matter. The mysserable myser styll gaped, loking if he would haue giuen him another: I thinke if he would haue giuen him another, he would haue hanged himselfe againe, and the rather because peraduenture, he would haue seene if he could hade mette with him when he was dead, that ought him his tenne Frankes, or at least, to ryd him from his continual charges of meate and drinke, which he must haue spent else to his great greefe.

The Passenger departed, giuing this wretch a thousande and a thousande curses, as not able to contayne himselfe, to thinke of the vile ingratitude of so beastly a minde: and so he went and laye at the Towne of Niuers, continually thinking of this straunge accident, which he had seene, imagining that it was vnpossible for any man to finde the lyke.

But Lanton hauing still a furie in his minde, and not able to forgette the losse of so much money, as hee was depriued of, his heart being gnawne still with a wourme of greedy desyre, went the same night to the Riuer of Loyre. and there drowned himselfe, to make an ende of his troublesome lyfe: and so seeing he could not quietlie worke his will on the lande, hee thought he would finishe his life in the streame: Belyke he was loth to bestowe three halfepence on an other halter, and knewe he might worke his feate there without coast.

Thus haue you the Tragicall and lamentable ende of a myserable man, being heauie and sorrowfull to a goulie minde, to thinke that a reasonable soule

should

ſhould ſo farre degenerate from the ſymilitude of his heauenlie Creatour, and from the loue of him, to fixe his minde and affections, on theſe vyle and tranſitorie thinges: after which, though he ſeeke neuer ſo long, yet he ſhall not be ſatiſfied, the reaſon is ſet downe by Ariſtotle, in his ſeuenth of his Phiſicks: *Mobile non quieſcit niſi cum peruenerit ad terminum*: A thing that is moueable, hath no reſt, tyl it come to his end. And our ende is GOD, not ritches, not wealth, nor any worldlie thing.

So that if a couetous man, had all the whole world, yet ſhould he not be ſatiſfied, except he haue God, who is the end and treaſure of mans ſoule, a thing that is infinite, can not be ſatiſfyed, with that which is finite: the ſoule and minde of man is infinite, & therefore cannot be ſatiſfied with the aboundaunce of theſe corruptible thinges which are finite, & haue an ende, and therefore Auguſtine ſayth in his firſt booke of Confeſſions: *Feciſti nos Domine ad te, et inquietum eſt cor noſtrum, donec requieſcat in te*, that is: Thou haſt made vs ô Lord for thee, & our harts are

vnquiet, vntyll they rest in thee, it is not therefore Golde nor Syluer that can suffice the minde of man, but God. Which if this vyle churle had bene affected vnto, hee had not come to this myserable ende, but that God would haue come vnto him, and dwelt in him, and taught him by the force of his Spirite, to haue holde in these raunging lustes of his affections.

Now to set downe the reportes, of the quallities of his minde, receyued from those with whome he was conuersaunt: but fyrst to describe the proportion of his body, in a worde or two, and so to the other.

He was of stature short, and therewithall somewhat thicke, of a swarte complection, and of a grimme countenaunce, aunswerable to the dispositions of his minde, for the worke of Nature is a worke of vnderstanding, who frameth euerie mans body, agreeable to his minde. He was married, yet (through the infection of coustousnesse, which had poysoned his heart) he would neuer or sildome accompany his Wife, for feare he

he should haue Chyldren, to put him to charge: He was lothe to vse many wordes, least by that meanes, drinesse should prouoke him to drincke, and so he should be at coast with himselfe: his breade was at the least twelue dayes olde, before he would eate it, because being thorowe stale, it should last him the longer: at dinner tyme he would sleepe tyll Supper, thereby to saue a meale: he would confesse, that he was lothe to rubbe, where eyther he ytched, or the fleas bytte him, least by that meanes he should weare his shyrte, and so be at coast to buie a newe: all his studie was howe he might liue, to spende least money: when he blewe his nose, the wall serued him for a hankerchar, for he vsed not to buie any: he would seldome or neuer lyttle walke abroade, eyther because he would not spende any thing, or else as some saye, for that he would not weare shoe leather: he vsed for the most parte, water for his drinke, he was seene once in Paris, to eate his breade with the smoake of the roast meate, and to satisfie his thyrst, with the vent and

ayre of the wine seller. And to conclude, his miserable quallities were more then eyther haue beene reported, or if they were set downe, would be beleeued. Let it suffice that these quallities were more filthie, then became humanitie, and more beastlie, then agreede with Christianitie.

NOw let our Usurers of London consider well this mans example, regarde his lyfe, and note his ende, the one being dishonest, and the other desperate, let them learne by his peryll, to make theyr future profite. I would I had arte to perswade them, wisedome, to winne them, or cunning to conuert them, I would they had heartes to vnderstande, as they haue handes to heare, eares to heare, as they haue mindes to horde.

Dost thou not see, O thou couetous wretch, that nature hath hidden, euen in the deepe & secrete bowelles of the earth, (as a thing seperated from mans sight) this cursed shyning mettell? Doth shee not seeme thereby to saye, what hast thou to do, with that which I haue couertlie closed,

closed, as a thing not neceſſarie to thy lyfe, and yet thou ſpareſt not to moyle, toyle, carke, and care, howe thou mayſt come to theſe vncertaine ritches.

Impiger extremos currit mercator ad Indos,
Per mare pauperiem fugiens per ſaxa per (ignes.

The haſty merchaunt runnes,
to *Indian* ſhore:
By Seas and Rockes ſtyll fearing
to be poore.

What ſéemeſt thou héerby to do, otherwiſe, then by ſhewing thy ſelfe to be an Idolater, to make a God of thy gold, and a Saint of thy ſiluer: if couetous men be not Idolaters, aſke Paule. *Col.3.5.* But certainlie they are, for the bagges of a couetous man are his chappel, his couetous heart the altar, his ſoule the ſacrifice, and his gold his God: *Congeſtis vndiq; ſaccis.*

Indormis inhians, et tanquã parcere ſacris,
Cogeris, aut pictis tanquam gaudere tabellis.

With heaped bags, thou gaping sleep'st,
yet forced them to spare:
As holy thinges, or feede thine eyes,
as if they pictures were.

See what difference is betwéen a Heathen Idolater and a couetous myser: the Heathen bestowed all theyr care about an Idoll, this man hath all his minde vppon his money: they obeyed the commaundementes of theyr Idols, this man is a slaue to his ritches: they offered vppon an Altar of stone and with fyre, this man vppon the Altar of his heart, and with the flames of couetous desire, which being kindled, all his affections are conquered, and onelie to lucer inclined, they offered Oxen, Kine, Sheepe, and Lambs, this man wyll not for sparing his coyne, be at that cost, but in steede thereof, he offereth his body, lyfe, and soule, for a sacrifice to money, that golden God.

O Auarice, thou fyre of hell, continually boyling in mans minde, thou thorne to choke the good desyres of his Soule, what art thou else then a prick to wound his minde, and a goade to gaule his conscience,

ſcience, a hunger neuer ſtaunched, and a thyrſt neuer ſuffiſed, an enimie to mercie, a foe to Chriſtian charitie, and the cauſe of all impietie, a nouriſhment to vice, and a decaye to all vertue: naye, what ſhould I call thée, but a monſter moſt ougly, and a Harpy moſt filthy, who if thou couldeſt be ſéene with eye, as thou art diſcerned by thought: there was neuer furie more hiddeous, nor deuill more outragious.

The couetous man is neuer contented, and yet alwayes catcheth, he feareth not GOD, nor loueth man, he wyll beguile his father, and deceyue his mother, he neither ſheweth kindneſſe to his kindred, nor faith to his friend: he defraudeth the widdowe, and deceyueth the orphane: he ſo vſeth the goods of the dead, as he himſelfe ſhould neuer die. What madneſſe is this, to loſe life, and to ſéeke death, to gaine golde, and loſe heauen. But take héede thou Couetous neuer contented, for loke what plagues hath béene powred out vpon others, the ſame ſhall lyght on thy pate, except thou repent. Achor, his couetous eye, made

him

him hyde in his Tent, the Babiloniſhe garment, the ſhickelles of ſyluer, and the wedge of golde, but all Iſraell couered him with ſtones. Ioſua 7. Gehazi, for his couetouſneſſe was plunged with Leproſie. 2 Kin. 7. Iudas, hung himſelfe, that his bowels burſt out. Act. 1 18. Ananias & Saphira, were ſtroken with ſuddaine death, for keping backe part of the price of the feeld which they had ſolde. Acts. 5. And this Vſurer Lantern was his owne hangman, and the working cauſe of his owne death.

Thinkeſt thou, the Lord wyll ſpare thee without repentaunce, ſeing that with him is no reſpect of perſons. Thy houſe is altogether builded with blod, and founded with deceyte, the foundation is of fraudes, and ſuch forfaytes, the dores of deceytfull wares, the pyllars and poſtes of pawnes, and poore mennes pilladges, thy ſeelinges within, made by bylles of ſale, the rafters of rapine, and the tyles of tyrannie.

Wherefore, I cannot better compare a Vſurer, then to a harlotte, for as ſhe lyueth looſelie by luring: ſo lyueth he eaſily

eaſilie without labour, or honeſt lyuing. A Vſurer maye fitlie be lykened to Iudas, for he made no reſtitution of his ſyluer, before he was reſolued to die, neither will a Vſurer diſtribute any thing, tyll he can no longer liue.

The lyfe of a Vſurer, is lyke the lyfe of a Hogge, or a filthie Swine, during the which there is no profite proceeding to man, nor any commoditie yelded to it ſelfe, tyll the blood be let out of the body thereof, and meate made of the fleſhe: ſo a Vſurers lyfe is vnprofitable to others, and vnpleaſaunt to himſelfe, tyll death take him away.

And then that which he hath gredilie gathered with care, is merilie parted with pleaſure: his Executours gette ſome, his frendes other ſome, his kindred catche a portion, the poore man gettes a gowne, his Wife is gladde ſhee is ryddе of ſuch a myſer, and his heyre of ſuch a Father: the mourning of whome, is lyke the laughter of a man vnder a viſarde.

And

And therefore Martiall writeth to a certaine couetous man, saying: *Titule viue semper, coge, aufer perfide, relinquendum est, superba depressis archa pullulet nummis, iurabit hæres te nihil reliquisse*: That is, Titule liue alwayes, gather together, craftelie catch what thou canst, yet must thou leaue it: and though thy proude ritch coffer doo stroute with money crammed, and thrust downe together, and thrust downe together, yet will thy heyre sweare, thou hast left nothing.

Seing therefore, O thou couetous wretch, thy lyfe is so detestable to God, so lothsome to men, and so troublesome to thy selfe: cease of thy couetous desires, and leaue to hoorde vp that, the rust whereof shall be against thee, at the daye of iudgement. Iam. 5. 3. Wee brought nothing into this world, neyther shall we carry any thing away. 1. Tim. 6.

And seeing that golde and syluer is but a redde and white earth, which the error and follie of man hath made precious, leaue to loue these transitorie treasures, and seeke to gette thee a good conscience, that when thou shalt stand all naked be-

fore

fore the iudgement seate of GOD, thou mayst looke vp with a cheerefull countenaunce, and hope for the assuraunce of those ioyes, the which no tongue can tell, heart can thinke, nor penne set downe, vnto the which he bring vs, that hath redeemed vs with his blood: To whome with the Father, and the holy Spirite, three persons and one God, be all honour and glorie, for euer.

Amen.

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FINIS.